

## THE SUNDAY JOURNAL

SUNDAY, APRIL 22, 1894.

WASHINGTON OFFICE—1420 PENNSYLVANIA AVENUE

Telephone Calls.

Business Office, 228; Editorial Rooms, 212

TERMS OF SUBSCRIPTION.

DAILY, ONE MONTH, \$2.00

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voice court to be erected in every municipality of the commonwealth. Alice Stone Blackwell disposes of this very foolish argument by citing the fact that in Wyoming, which has had full woman suffrage since 1890, the increase of divorce between the years 1870 and 1890 was less than half the rate of increase of the population. During the same period the rate of divorce in the United States at large increased three times as fast as the population. In the group of Western States, excluding Wyoming, it increased nearly four times as fast as the population. The next time this able Massachusetts statesman speaks against equal suffrage he will need a weightier argument.

## THE ART ASSOCIATION AND THE PUBLIC.

The Indianapolis Art Association is a private organization formed primarily for the purpose of bringing together in its membership people of artistic tastes and of adding to their opportunities of gratifying and cultivating such tastes. Incidentally it was arranged that the public should share in these privileges whenever pictures or other art objects were exhibited. In pursuance of this plan each annual exhibit has been thrown open and the general public invited, indeed urged, to come. The response has not been of a sort to cheer those persons who believe that all the "masses" desire in order to improve and elevate themselves is a chance to indulge their artistic tendencies. The masses have never turned out to inspect these pictures brought here at much expense and at the outlay of much thought and labor. The cost of admission could hardly have been a barrier to many, because that has always been low. It could not have been lack of time, for the exhibits have been open six days in the week from 10 a. m. to 10 p. m. The truth is that the aesthetic tastes of the multitude are either largely imaginary or so crude that fine paintings, statues, carvings and the like do not interest them. The "multitude" in this case includes a great number of persons who would resent being classed among the "masses" which superservicable philanthropists are always seeking to "uplift" in impossible ways. As a matter of fact, the four hundred, the very class which prides itself on its appreciation of art, is none too ready to patronize the entertainment provided for them by the Art Association. The financial managers of the organization well know how scant and even reluctant this patronage is. This means, of course, that the art idea and spirit have not reached such a stage of development that they create a hunger for the sight of the work of artistic genius. This is true not only of Indianapolis, but of every American city, even those where permanent art galleries stand open every day in the year. The average American is not yet conscious of any need in this respect. In the course of time many influences will unite to change his feeling, but the appreciation of fine paintings will be a late and not an early token of this advance in aesthetic growth.

But all this is apart from the point at issue. The Art Association, being a private concern, has no further obligations to the public than has a private individual. If it chooses to display its pictures one day in the week, or six, or seven, that is its own affair. The public has no right to demand that it shall do one or another. If its members have scruples against opening the exhibit on Sundays there is no room for outside complaint. The private individual who owns an art gallery may be under moral obligations to his fellow-citizens to permit them to see the treasures at certain intervals, but he would hardly be assailed in terms of obloquy if he refused to name Sundays as visiting days. The case of the association is a parallel one. If its pictures were bought with public money, or it were in any way a public concern, the matter would be very different. As it is, the course of criticisms of the members who, from conscientious or other motives, object to a seven-day display of their pictures is unequal and outrageous.

**CHEAPNESS IN JAPAN.**  
Mr. Carpenter's second letter from Japan, published in this issue, is instructive as well as very interesting. It sets forth that every product of labor and skill, particularly those produced in that country, cost but from one-twentieth to one-half as much as in this country. For those who enjoy a fixed income Japan is, because of low prices, the most attractive place in which to live in the world. An income of five or six hundred dollars a year would procure a grade of living in Japan which would cost two or three thousand dollars here. But on reading the letter it appears that a country which would be a paradise for those having assured incomes would be the opposite for those living by wages earned. The excessive cheapness of the products of labor is due to the still greater cheapness of human skill and human muscle. To make the comforts and luxuries cheap for those who have means, but too dear for those whose labor produces them, human effort and toil are cheaper than those of the beast of burden. So cheap is human energy that the horse and the mule cannot compete, and men and women, scantily clad and poorly fed, are yoked to the plow. Drays are unknown, because men are cheaper than mules. Steam sawmills are unknown, because human effort is so cheap that it is cheaper to employ twenty men a week to saw logs into boards, which would be done by a steam sawmill in a couple of hours. Men toil and wear themselves to hoist heavy materials in Japan which here are raised by steam, because labor is so dear that steam and machinery are cheaper. Most of the work that is done in this country by animals, steam and machinery, in the field and in the shop, is done by cheap labor in Japan. Women, bareheaded and barefooted, work twelve hours a day breaking stone for the public streets for 10 cents; but, cheap as are the articles of food, that pittance will not go far in the purchase of those products. If labor were dearer in Japan, it would be less severe. If the wages of men and women were fifty or seventy-five cents a day the horse would draw the plow, the dray would haul the building stone and the lumber would be sawed by water or

steam power. Because labor is higher in this country than elsewhere in the world, the severest and most exhausting toil is performed by machinery to a greater extent than elsewhere. And so generally, as the price of labor has advanced, machinery has been made to perform the most exhausting of the toil. Wages are higher in the countries where machinery is made to do most, and lowest where human muscles bear all the burden.

## THE CRACKER, THE YANKEE AND THE HOOSIER.

In the Chicago Magazine, the latest candidate for popular favor, is an article by Mr. H. W. Taylor, of Crawfordville, entitled "The Case of the Cracker," meaning the poor whites of the South during the era of slavery, the unsurpassed private soldier of the rebellion, and the small farmer or lesser of land of the present period. Mr. Taylor makes it appear that the several millions of Crackers are those who suffered most from slavery and whose emancipation by the war was of most importance, even if forgotten by the Abolitionist and the slaveholder. The name "Cracker" comes from the fact that, for two and a half centuries, corn bread, made of cracked corn, was his chief food, but the chief interest in the article to many readers will be that part of it in which the author shows that the Crackers had for ancestors the English immigrants indentured as servants to the landed proprietors under a limited slavery, who were sent hither by the courts on the restoration of Charles II because they had been soldiers in the regiments of Roundheads disbanded when the Cromwell regime came to an end. In other words, the Cracker is of Puritan origin, and was sent to Virginia and the Carolinas under various pretexts to get rid of him. Later, the writer shows, the negro was preferred as a slave to the Cracker as a servant, and the latter was turned adrift in poverty, but not without the spirit of the Anglo-Saxon which caused him to detest labor as a competitor of the slave. But, what is of more interest to Indiana and other States that received so many settlers from Virginia and Kentucky, is that it was the uneducated Cracker, the follower of Cromwell in England and in the South, who seized so large a part of this State, and whose progeny still hold it. Abraham Lincoln was the Cracker President—one ancestor coming in a roundabout way from the Puritan of New England and the other from Virginia through Kentucky, the Cracker whose ancestor was the brother of the New England Puritan fighting under the banner of Cromwell and exiled when Cromwellism gave way to Charles II. Thus, if Mr. Taylor is correct, and history sustains him, the poor white of the South and the original New Englander had in the same ancestry in England. And so it comes about that the two streams of immigration which settled Indiana, instead of being from two races or two elements of the same race, are from the same fountain. The Yankee and the Cracker have a common ancestry, and in this State the two are mingled to make the Hoosier.

**SOPHOMORIC MATRIMONY.**  
Sedate Yale students, with their sense of humor imperfectly developed, announce the incorporation under Connecticut laws of an international collegiate matrimonial bureau, whose purpose is to further the domestic happiness of high-minded and intellectual young men, and to save them from entanglements with the institution known as the "college widow." It is well known that the girls who reside in college towns are apt to lack something of that lofty mentality which the college student of the serious turn of mind flatters himself is his distinguishing characteristic. Perhaps the girls are so accustomed to students that they are unable to regard them with that degree of awe and admiration which the young men feel that their superior talents should inspire. At all events, the young women do not attempt to meet them on classic ground, and have little disposition to discuss the profound topics of life and philosophy, but treat the "boys," as they persist in calling them, just as if they were not geniuses and future statesmen and celebrities. The girls are open, even, to the charge of being frivolous and unappreciative of great thoughts. It is true that the college students, even the most intellectual ones, seek the society of these giddy maidens and seem to enjoy it, but it can readily be understood, now that the Yale gentlemen have called attention to the matter, that their soaring souls and throbbing intellects cannot be wholly satisfied in communion with women who cannot take the same lofty flights. Perhaps it is this failure to secure complete sympathy which leads these yearning young men to finally leave the girls of the college town to their gradual evolution into college widows and to seek their affinities elsewhere. It has occurred to the Yale youths that there is no need for them to waste their society in unappreciative quarters so long as girls exist in the world who can share, in some degree at least, their forays into high planes of thought. What they desire is to bring about "personal conferences" for calm and judicious discussion of the higher concerns of life and thus permit each masculine mind to meet and recognize its complementary feminine mind. Out of this will come matrimony of the sophomore ideal sort, and perpetual intellectual bliss. The Yale scheme is a great one, and if not interfered with by an unsympathetic faculty its workings will be looked upon with interest by persons fond of social studies and with no objections to an occasional veal floss.

The Iowa Register goes out of its way, in its criticism of Gen. Lew Wallace's part in the battle of Shiloh, to assail his soldierly character. The Register is not well informed on the subject, and makes up in malicious and ridiculous assertion what it lacks in current information. On the first day of the battle of Shiloh Gen. Wallace's division was not ordered to march until noon, and in a note on page 32 of his memoirs, General Grant says: "Hearing the sounds of battle, General Wallace early ordered his first and third brigades (two and a half miles distant each way from the second) to concentrate on the second. If the position of our front

had not changed the road which Wallace took would have been somewhat shorter to our right than the river road." At noon General Wallace, without knowing of the change of front at Shiloh, started by the shorter road. At 3 o'clock he was informed by General Grant's aides of the change in the front and directed to approach Pittsburg Landing by another road, which he did, reaching the position to which he was ordered after dark, having marched eighteen miles, as measured a few days since, from noon until he reached the position to which he was ordered. The Register, upon the authority of a private, says that if Wallace had gone on to strike the enemy upon the road he started, he would have struck the flank and rear of the enemy and inflicted serious injury. That is what Gen. Wallace had in view when he was ordered to come to the right of the army by another route. This attack upon the soldierly character of General Wallace ignores or is ignorant of the fact that to the gallant resistance of General Wallace with a handful of men, holding back the overwhelming force of the enemy in July, 1864, a whole day, General Grant attributes, very largely the failure of Early to capture Washington.

The forthcoming report of the Commissioner of Labor for Michigan will show that out of 2,066 factories inspected between Sept. 1 and Feb. 1, 1893, 1,117 were running full time, 572 part time, while 377 were idle. At the time of inspection there were employed 60,773 males and 10,630 females, while, if running to full capacity, 48,752 more would be employed. At the same time, those employed lose 26 per cent. of their time by working only part time, and to this can be added a reduction of 9.5 per cent. in wages since April 1, 1893. It is little wonder that workmen are anxious to get a chance to vote against the party that has brought about this state of things.

The mugwump, being a worm, will turn at last. He can stand some things, but even the sacred Cleveland falls on him in these days. One of the gentry writes from La Crosse, Wis., to the New York Evening Post in these words: "Gents—Just received a copy of your valuable paper as sample, but I cannot subscribe. I read your paper for years; like your sentiments, politics, etc., but your religion is something I do not nor can I approve of. I see you still worship Cleveland, and out here we have been taught to worship God."

The liveliness of the equal suffrage movement in New York brings communications to New York papers from sympathizing living elsewhere who express the wish that they might assist in furthering the cause of women. Probably the leaders of the movement have received letters of the same sort. At all events, a circular has been issued which gives the opportunity to all friends of the undertaking to aid it in the most practical way—namely, by contributing money. The women find that a campaign fund is a very essential element of the fight in which they are engaged, and the more money they get the better they are prepared to meet the enemy and make it theirs. The circular, which is signed by Susan B. Anthony, president of the National American Woman Suffrage Association, and by Ellen Battelle Dietrich, secretary, reads thus:

During the coming year two States, Kansas and New York, propose to amend their constitutions. The one national organization in our country for equal rights stands for full and full self-government. The National American Woman Suffrage Association holds out to all citizens a help in the task of educating the people of these States to render justice to women. Every citizen, whether male or female, must bear the question presented by able speakers, millions of copies of the circular must be circulated, that the people may be able to decide intelligently and without prejudice upon the question of equal rights. For this purpose, the National American Woman Suffrage Association needs the help of all its friends. Send all money direct to the treasurer of the National American Woman Suffrage Association, Mrs. J. H. Watson, 100 West 4th St., New York. Acknowledgment of all sums received will be made through the Suffrage papers.

The rumors of dissensions among the hierarchy of the Catholic Church in this country, which were current a few months ago, now seem to have had a real foundation. Archbishop Corrigan, of New York, has been called to Rome, it is said, on what is claimed to be authority, to answer to the charges made by the Pope's representative, the Cardinal of St. Louis, that the Archbishop has been scheming to destroy the authority of that infallible legate in this country. It was through the influence of Setoli that Father McGlynn was restored to the priesthood after having been deposed for a long time through the influence of Archbishop Corrigan. The influence of Archbishop Corrigan, it is said, on the part of Setoli, and his interference in behalf of other priests who had been deposed by the Archbishop, deeply incensed that prelate, and he has since been opposing Setoli. For a time little heed was given to the hostility of the Archbishop, but finally the Pope's representative has filed charges and the Archbishop has been summoned to answer to these. For some time there has been a feud between Archbishop Ireland, representing the progressive element of the hierarchy, and the Archbishop, who is a reactionary factor, regarding the public school question. The supporters of the New York Archbishop have constantly assailed the experiment of Archbishop Ireland in Minnesota to have the public school officers take charge of the parochial schools, retaining the Catholic teachers and permitting religion to be taught before and after school hours, and they have done so even after the Pope had approved of the Ireland plan. If this report proves to be true, it seems that leaders of the Catholic Church, if they do not disagree regarding the school question, are deeply regarding much greater importance.

According to the Outlook some enterprising persons have been thinking of milking the cow for the small consideration of one dollar, to give each of them an infallible receipt for securing a large attendance at church every Sunday. "By the adoption of this plan," he says, "small churches will become popular and strong. The collections will become much larger and the ecclesiastical treasures, as a natural result, are soon full to overflowing. No more empty pews, no more church stagnation, no more financial deficiencies, no more of the kind of thing that is the cause of the church's failure. Its universal adoption will speedily result, and evangelize the world and more rapidly usher in the glorious millennium morning." If the Outlook is in possession of this one-dollar secret, it does not disclose it, and the publisher is left to wonder if it is similar in character to that offered to farmers at the same price some years ago by a genius who knew how to kill potato bugs. His instructions were to first catch the bug, place it carefully on a flat stone, and then press the stone heavily upon it. It is the preacher advised to knock down and drag

in sinners? Or, perchance, and this seems probable, is the inquiring minister urged to adopt the coupon system—a coupon to be turned in to every person who subscribes to the church and a certain number of coupons to serve as a sure card of admission to millennial glories?

The cause of dress reform may be said to have crawled up a notch when Harper's Bazar, a fashion paper which ignores reforms as such, boldly presents on its front page a representation of a Paris bicycle suit, consisting of a jacket reaching the waist and a pair of Turkish trousers reaching to the knee, with no skirt whatever. When fashion begins to smile on undisciplined feminine trousers the supremacy of the skirt is in danger.

Willie Wilde is quoted as saying: "I like to detect intelligence in men; I don't like to find it in women. Their mission in life is to be beautiful—that's all." It might be impertinent to inquire, but curious people may at least wonder, whether Williechose Mrs. Frank Leslie as his wife for her beauty or his present spouse for her lack of intelligence.

Artist: No, it is not necessary to take the trouble of the Art Association out of the Columbia Club building where they are insured and well cared for merely because the Evening Coupon orders it done. It will be remembered that the Coupon ordered the courtesan yard cut down, but the commissioners refused to obey, and still live.

A Pennsylvania woman killed herself because she thought she had an engine in her head. She was not, however, a good recruit for Coxey's army. No one is eligible to the ranks of that body who has not more wheels in his head than are on an engine.

Indianapolis church goes will to-day have an opportunity to aid the Free Kindergarten work. When they do so they further missionary effort of the most practical kind.

To the Editor of the Indianapolis Journal: Why don't you agitate the removal of the national capital to Indianapolis? don't you want it? J. F. L.

We don't want it. The Republicans of this city look forward with a great deal of pleasure to carrying it to Indianapolis, where they could not do under a District of Columbia non-voting form of government. There is too much fun in Indiana politics to be sacrificed for an empty honor like that.

## BUBBLES IN THE AIR.

**His Position.**  
"What was at the bottom of that fight between Thompson and Jimson?"  
"Jimson was till Thompson was pulled off."

**An Exception.**  
Labor Orator—The time has gone by when the workmen can be kept down and satisfied with what they are given. Horny Handed Man in the Audience—See here, friend, that don't go in my case. "Why not?"  
"Cause I am a diver by trade, see?"